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Must Remain in
Transcription Room

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M1681

GROUP II, SF

Monday, September 29, 1969

MR. NYLAND:

This is Group II. I had to ask to be little quiet when you come in. The requirement for Group II is that you leave the outside world outside. Group II is not Group III. Group III, one cannot expect people who don't know much about Gurdjieff or the ideas that then, that there is requirement really to be serious. But with Group II and that's what it is tonight, San Francisco, Berkeley, whoever there is in Palo Alto, now together as one Group II —

Not You know what it means? In Group II, one wants to know what to do. So it presupposes that you already partially know what you are, and that on the basis of what you know that you feel that you want to know something more. And the motivation has to be quite clear, that in Group II you're looking for something that we sometimes call growth, or evolution, or maybe, sometimes, completeness, and then you have to have the realisation that you're not complete. And if that's the case, at times it must make you a little sad, why is it, that a person on Earth is not complete, or can consider himself not complete?

When one talks in Group II, one does not talk all the time about Earth. One talks also about the possibility of Heaven. One does not always talk about outer life. One talks about inner life.

When the Earth is one's body, one does not talk all the time about the body. One does not continue to describe it. One does not wish to develop more and more about conditions in ordinary life and the different forms of behavior. One starts to talk about the motivations of one's behavior, and not primarily about what is inherent in the body as its own wishes, but what is really starting for a man when he starts to become alive, also to this world, he becomes alive to his body. And he does that by means of what we call simply a feeling, or a mind which starts to function in forms of thought. And the emphasis then, in the Group II, is to receive clarity in the mind and to recieve, if one can, inspiration in one's heart. That for that purpose, observation of different kinds of manifestations are used. That is only a means to an end.

I'm not interested in describing the way I am in my manifestations. It may be very good to give an indication of where it comes from, and why I happen to behave the way I do, but then the emphasis is on, "Why does it come from my feelings? why does it come from my mind in such a way that when I do look at myself that I not only feel that it's incomplete, but even that what is there is not entirely correct in accordance with a certain standard?"

And one comes to a Group II in order to re-establish a standard for oneself. And the standard definitely has to do with the possibility of the injection of something in one's ordinary life which we call Objectivity. So that then what I start to think and that I want to use my mind for a definite purpose and in order to become clear about what are my motivations, I have to introduce something in my mind that helps to clarify it, so that it is not always the woozy state, or the chaotic condition in which one particular thought and another crowd each other out.

I want to have clarity in my mind in order to place there an aim, clear, and clearly defined, and I want to know the road towards that aim, and I want to know what I can expect if I live there, and also what has to be done regarding the maintenance of that particular place which I call Objective.

And I have to have for that, naturally, a certain wish. And the wish for myself must be based on the realization that that what I am is not what I wish to be. I want to grow; that is, I want to develop in certain directions. And of course it's quite obvious that the growth cannot be attached, not very much, anyhow, to that what is the condition of the body. Surely not as far as total height is concerned. There are many things that in the body that are still too screwy, and that they are too tight and not flexible, and all the different things that I know about my body which I sometimes would like to change; and then go through gymnastics or setting up exercises. But that's not the aim of Work.

The aim of Work is to make the body a servant. To what? To that what I want to call a real mind and a real feeling. And I distinguish that then in saying that I want to have a mind which can function like an intellectual mental capacity ought to function; and that that what I wish of my feeling is that it is deep enough that I can give it even a name of emotion, and that then the state in which I am is dictated by that what I then emotionally feel, and also with clarity knowing that something has to be done, and there is a willingness to do it. And it is with this kind of an idea and that kind of a filled information, that kind of a level of being, that you come to Group II.

Because then we're not talking about a little bit of clouds that happen to be over the horizon, or a little bit blue sky that you would like to go to. We're talking about us having to face conditions in life, and life which gives us problems, and where we don't exactly know how to solve such problems simply because we have not enough self knowledge, and that only in Group II I would like to get more knowledge about myself. And I want reliable knowledge, because I don't want a knowledge interpreted by someone else for me. Neither do I want it of myself when I cannot trust what I think about myself.

And therefore the clarity, in the first place, is needed in my mind that I cannot rely on that what I think about myself or what I believe myself to be.

And in the second place, I cannot rely on anyone else, even if they are perfectly willing and kind, and even sympathetic and perhaps a little bit knowledgeable. But they don't know my state. And although there may be certain rules and perhaps a little bit of a scientific approach so that one can say, in a general way, such and such a case can be solved in such and such a way, how does one really know that that kind of a description of a solution applies to my psyche? Because I'm apt to think that I'm quite unusual or at least that the problems I have are quite unique compared to someone else. And if I say, 'I suffer a great deal', then of course I imply almost that I suffer more than anyone else. And if, perhaps, there are others who also suffer, and I go out in sympathy towards them, what is my suffering worth, as far as they are concerned? When it really comes down to it, are they asking, to some extent, 'Your suffering was such and such, how can I utilise anything that has helped you?' Of course we do this, superficially, when one is a little bit more up against it, and you don't know any way out. Then you go to your friends, and then you go and ask your doctor, and then you go and ask someone who is wise or has maturity, in whom you can have some belief; and then you trust, in them.

And sometimes it may be quite all right for a little while. But then you're faced again with something that is your own, and you don't know how to solve that. Then maybe you pray to God, because you believe that that what is needed for you is more than just superficial knowledge, even if it is done with the best of intention and gives you an idea about your feeling of how it ought to be, or a description of a relationship that you ought to follow. Where will you have the force? Where will you have the insight to maintain it? It's quite all right for a little while and you can follow what someone else says and you can undo, for a certain moment, certain conditions under which you happen to live. But when they happen again, can you, at that time, bring back what you have been told? And is the state in which you then appear again the same as before. And of course it's obvious, you're not. Because you change. Things do not repeat themselves.

Today is a different day from tomorrow, because you happen to live today. And tomorrow you utilise what you have gained or whatever has been the influence of today on you. And this is the whole meaning, naturally, of a growing process. So that even if I am advised, I may not be able to use it, because at the moment when I receive advice, I already change. Because I believe, and the belief, perhaps, gives me strength or, perhaps, gives me prejudice. The whole point of Work, is that I become independent. Or if it is independence, related to me and a realisation that that what I am is not very much as yet, that then, in the approach of something that is higher than I am, I ask, in that kind of a prayer, 'What I can do?' And I hope then, that I will be able to receive it in such a way that actually I can understand it, or, when I then understand it that I can act on it. And I hope, by God, that He will understand my situation, and I explain to Him what is my situation, and I ask Him, based on the information which I give God, that He will help me. And you see, it is just exactly the wrong way, because I ask God then, to tell me what I should do in my condition, going, on that what I think I ought to solve. And God is not interested in a kind of a state of giving me a redemt--a remedy. What He wishes for me is to become Omniscient. And how can I become Omniscient when I keep on believing that certain things are the way they are and they logically have to grow out in the direction in which they now happen to be? And has God ever, given you, the idea of Objectivity in your prayer?

When man wants to become free he has to be dependent only on that what he can accumulate, and he can find, and he can say, by the Grace of God; because then what God gives one is a certain amount of information which a man in himself can apply, and in the application can make ~~xxx~~ useful for his case. God gives us the chance of being Awake. He tells, how to become Awake. He does not tell us what to do when we are Awake. He gives us the tools, and then says, 'go ahead, use them. Come to a state where you are Awake, and then when you ~~[illegible]~~ that--in that state and the tools have served you, you will be able to see what you have to do.' He is not

telling us what to do, He is telling us that something ought to be done. And then He teaches us by giving tools, so that then in the attempt of the usage of such tools we will gain in experience; and when the experience is understood that then we have something to go by. One of the tools that is given to one and which is discussed in Group II is How to reach Truth. Aside from the fact that truth will make one free, one does not define as yet, from what will it make me free. And then it is nothing else but a little cliche, or the use of the same word, as it were, only with a few different letters. What is the actuality of what is meant by freedom, what is really that has to be set free? Is it to be set free because it is bound? Is that what has to be set free, and is bound, my fault? Is it the condition in which I happen to live? Is it something that is given to me for the purpose of [redacted] through the difficulties of setting it free? So that then, because of that, I will learn and acquire certain things which otherwise I would never get.

The difficulties we are living under in on the Earth are definitely given to us for freedom of the conditions of Earth. But in the process, that what is set free is not the Earth, and it is not me primarily as a behaving or manifesting personality. The freedom is needed to set free that what causes me to live. And therefore I cannot define what it will be, as it is set free, and I call it Life; because all my knowledge of life is connected with the form in which it happens to appear on Earth, and that therefore any description of life, I cannot give. I cannot give a description of totality of light because on Earth I live constantly in light and shadow. I cannot give a description of what it is to be timeless, because on Earth I continue to live in time, and I cannot solve the problem of timelessness. On Earth I cannot solve the problem of certain things having an end, and I cannot understand Endlessness. I live on Earth in finite forms. I cannot understand infinity. I live on Earth in limited knowledge; I cannot understand omniscience. When I say I wish to do this or that, I have energy, I have

have power, but also it is exhausted after some time, and I don't know what it is to be omnipotent. If I say that I'm here in this body and that I'm limited by this body, I can never talk or even conceive of the particular concept of omnipresence. I do not know what God is, what He represents, and therefore I cannot know what it is to be awake. I can have a wish for that kind of freedom to be awake, so that the totality of myself as a person would become aware of himself and continue to be awake continuously, permanently, definitely finishing up with that what we simply call bondage of Earth. And that, of course it is logical, he has to work for that, because these conditions are not given on Earth. They are inherent in the bondage to Earth, and as long as we live on Earth we remain, constantly, and without any question, without end, as long as we are on Earth, bound by the bondage of Earth.

What it is in man that has to be set free of course has to do with his inner life in the first place, because there is already a chance that it is a little bit lighter, or a little bit lighter in the sense of less weight, or a little bit more of understanding, since it is not as complicated, and I say that when essence and inner life are more or less in the same direction, that then what I become essentially will give me more truth of that what is actually my inner life and more realization of the bondage of life in me which starts with the manifestations on the outside, where it is tremendously bound, and going within, it becomes less and less bound. And of course, theoretically, I can talk about Magnetic Center as the place where all time and space has stopped to have dimensions.

But of course, on the road, I wish to place an accent gradually from the surface, a little bit deeper. And I want to know, in a Group II, how to go about it, so that when I start and I apply very simple rules, so that I then, knowing what to do and in doing it, I will reach certain results, certain states, certain forms, even, of accomplishment, and I want to be able to check up: Am I on the right road? Is this what I now call an obstacle? Is that an obstacle to stay there, forever, or can I go around it, or can I eat it up, or can I dissolve it, and then continue?

If I live in small l life, and conditions are sometimes so terrible to me that I don't know which way to turn. If I am in small l life, and I know I'm destroyed, and I want to prevent that destruction for a little while, I don't want to die as yet. I want to maintain myself at a certain level, so that there is still a possibility on Earth to do something with my life. Then I have to know how to counteract the laws of destruction. Or if I cannot counteract them, I will want to know what can I do to maintain life, even if that what is now my particular body might be destroyed, that there is something else that can really give room to that what I want my life to live in and to continue.

I have a perfect right to want to know it, because there is a reason in being born. There is a reason why we have difficulty. There is a reason at times for Zilhotrago. There is a reason why this destruction. This what takes place has a poisonous effect on one, and then perhaps by means of this kind of what Gurdjieff calls 'cyanic gas', which is a poison and would kill your body, that then one wants to stay away from it, and not go through it, and not make a detour and wear out the ship. But one wants to be waiting and in the meantime, utilizing the time as represented by the waiting period, for the purpose of embellishing one's mind. And so Beelzebub and Hassein go through the etherokrilne and sit in the dome of their heads, as it were, overlooking the expanse of the universe. And they talk about methods: How to become free. What was, in the olden days, cumbersome ships-and what is at the present time made possible by the realisation of a combination of all kind of esoteric wisdom put together in one kind of a strange vessel, you might say, or something that you can call even a vase that you want to carry, some form of amphora in which there is put the wisdom for your life. And all you wish is out of that kind of Aladdin's lamp that the flame will come and give you inspiration and hope and maybe light, and after some time, warmth.

The purpose of a GroupII is to receive that light and that kind of warmth, that kind of clarity in your mind, and that kind of warmth in your heart, so that when

you leave, you are inspired to do something. What is the requirement? Life, first. Absolutely no deadness.

One wishes to live. One has, first of all, a desire to maintain one's (enamel) life as it is. One also has a desire not to go under. One does not wish to remain morbid. One can be serious, but one can be intensely enjoying life as it is, even if it has difficulties, so that regardless of the difficulty it will be, (par - -) per aspera ad astra. If I wish to go to the stars, I will go through the difficulties, because I cannot as yet fly. I want wings. I want to be able to fly away. And we talk about how to grow wings in Groups I, II.

Work on oneself starts with the realisation of what is the truth about myself. And when one starts to talk about that and has the interpretation of oneself and the belief, and sometimes even the hope, which is not based on any kind of a fact, but simply on the expectation that you might hope for, that then, you start with where you are. And without being able to ~~xxx~~ say that it is the exact truth, you start out with an idea that, is it possible in my subjective state, to come to truthful statements about myself, that is, what is there that I really know, even unconsciously?

I know, as a human being, I breathe. That for me is an (irrefutable) ~~irrefutable~~ fact. I also connect life with that, because I say, when I stop breathing, (then) that I die. I have to question what actually dies, or if I believe in inner life, does that continue to exist?

If one starts on the road to self-study and you start to realise relationships of centers as we call them, and it is not too theoretical to talk about that kind of work idea because in a Group II on is supposed to know a little bit about Gurdjieffian ideas and terminology, and when I say centers, I don't have to explain it to you. When I even say, a diagram of the three bodies, one complete, (and) the others more or less potential, I hope you can visualise that kind of a diagram. And when you don't, then you have to go home and study.

When quotations are made from All and Everything which you don't know, it behooves you in the following week to look it up. If certain remarks are made which you believe are essential and really useful, or could be useful for you and you don't know where to place them, your conscience has to tell you, in Group II, what is your task.

But you see, if I start to put these kind of measures to you, you know very well you're too superficial. You just depend a little bit on a meeting, and perhaps you do some tasks and you do some reading, and you read perhaps what you would like. And perhaps the task should be you should insist on reading three times that book from beginning to end; and the second time, even, aloud.

What is the criticism if one says, are all members of Groups II actually able to say that they have read that book three times, or are in process of it? When it is a question of your conscience, each time that you come to a meeting your conscience has to be fed, so that when you leave it's a little bit stronger. When you know that you ought to do things there has to be a little bit more of a will.

And all of this has to do with accumulation of self-knowledge in order to be able to do better next time when you have a meeting and to bring to that meeting a little bit of a changed person and not always the same.

But what is the requirement which quite definitely is carried over from Group III? In Group III we talk about ordinary life, and people who are interested, perhaps, in some esoteric knowledge. And although Gurdjieff is in the background, it still is mentioned every once in a while, but not too much, because you cannot expect too much. But what is then accentuated is conditions of ordinary life and problems which they might bring and sometimes the problem still extends when a person joins Group II.

Those are problems of ordinary life in behavior, in relationship; in that what is needed for professional work, in that what one considers essential in the pursuing of certain tasks, economically expressed, or that what may be sometimes

bothering you when you have already certain thoughts and ideas in a general way, either scientifically, philosophically, or artistically, and that then you want to know where to place them and what to do about them, and to see to what extent actually this what is scientific knowledge interferes with that what you start to acquire on the basis of an esoteric Christianity. That is the term Gurdjieff used.

Let me explain that, 'esoteric' belongs quite definitely to one's inner life. Esoteric is not psychology. It is the consideration of the totality of Man in which he could become more esoteric by the qequisition of esoteric knowledge and insight of relationships not judged from the standpoint of Earth alone. So that then, in the acquisition of that, something takes place which gives him the value of relativity and at the same time perspective, and that because of that he will consider his life on Earth as a stepping stone towards something that is of a different kind of a nature and we simply call higher, because our idea of growth always is connected with height. That is, the growth is away from Earth, so that in the antipodes also that what is growth is completely opposite to our direction at the same time it is growth away from the center of Earth.

What is Christianity? It is a religion which indicates a way to God. It is a hope for those who actually wish to reach God by means of prayer, by means of a holy life, by means of a realization of what they are. As Christianity they will have to admit that that what they are is not palatable to God, and that even God is too far away so that sometimes they ~~do not dare~~ don't even dare to pronounce his name.

But that what a man wishes, as he is on Earth and sometimes a little bit like an infant would like to describe the state he wishes to reach, he calls it Heaven. It simply means that I want to be away from Earth in a condition~~xxxxx~~

sometimes even described as paradise; and that because of trying to reach it and not as yet being purified, that he may have to go through Purgatory, that he may even go to Hell, or that the different obstacles in the way of man in his growth are unsurmountable;

And that ultimately when he wishes to reach God, that God then in his benevolence will help him. But he cannot extend his hand direct; because if I cannot conceive of what is God as full light, and if light would consume me, I have to have something like a screen which is in between me and God, so that that, as a screen, starts to translate what is God, and then in the translation puts it in the language of the Earth. For that, one of course understands Christ and Jesus as two different things; one the man, and the other the idea of being delivered from evil, or the idea of carrying sin in order to, you might say, eat it, so that then a man could become cleansed before he would be allowed to enter into Heaven, before/he even could be seen by God. But that that as personage of Jesus in a certain form, representing then by means of his life of which we know a li tle bit, not very much, and that what we do know is many times a little bit too much described, and not truthful enough. Still the essence is quite clear in certain sentences of the Bible. When he talks about not sleeping, when he talks about that the way to God is thru Him; Also, that He & God are the same, and that mankind represents the children of God, and that God in His Endlessness is the Father of the Family of Man. When one starts to understand these two concepts of esotericism & and Christianity, one forms out of that a religion, and it is then in that kind of a religion that one wants to find out how to reach God by means of the understanding of what Christ has been saying, and that being rather difficult, and perhaps subject to different personal interpretations, again one gets stuck on what other people have said, and not being able even to listen to Jesus Himself and having to go

by what is written as his word, one starts to question every once in a while the truth of such statements as interpreted by the ~~Romanic~~ church Fathers or anyone who was religiously inclined. Again it drives one to the necessity of finding what is Christ with in me as a concept, understanding then what will free me, because if that what is used as mediator and then only by means of that can produce a state of at-onement, then I want to know myself what is the meaning of that for me in my life. And even if I say I don't want to use the terminology of the Bible, I will have to use the concept of esoteric knowledge, in order to reach that kind of a wisdom which for me will become all encompassing in that what I am. And included in that will have to be all forms of universal knowledge. That what I wish for myself and what I want to find in a group II; I bring knowledge, I want to go out with understanding. I bring my problems, I want to have insight in the problems, I want to know what to do in the case where my scientific knowledge interferes with that what I call philosophy, and that there is of course something that I cannot always understand, and when I want to explain it with my mind and when it has to do with questions of my heart, of course I'm on the wrong road, but I want to put it in that kind of a form of a formulation. Maybe sometimes I have to feel things without being able even to touch them. And aside from ~~this~~ that what is an emotional state, when I say that what is emotional within me, how can I reach it even then when I say I wish to express it in some form. Why the form? Simply because I'm used to that, and my feeling center is so closely connected with my physical body that it cannot be separated. And as soon as I start talking about my feeling I think already about the expression on my face, or the way I behave, or the way I talk, or the way I use my body for the manifestation of such feelings. These are difficult steps to take. When I understand the necessity of the separation of centers, how can I separate that what

is now feeling? And, when I wish it to grow out into an emotional state how can it stand on its own and be free from the physical body.

You understand that in work there are two ways of how to do this. The first is that I become free in my feelings; that is, that I do not wish my feeling to be constantly connected with my physical body, and that therefore when I say the observation process has to be followed by being impartial, I really mean that at that time of impartiality something of me remains aware of that what I am physically without introduction of any feeling so that then I say it leaves me cold, or I accept myself as I am. I simply say the same thing as, I do not wish to be identified with that what I see, and I want to be free from that kind of a manifestation by being impartial to it. The logicality of that kind of a conclusion of course is so obvious, because if I know that the aim is to be able to develop an emotional body, I first want it to stand on its own feet as it were, so that then it can have a chance to develop. It is as if the emotional body still has to be born and that what is recorded in according with the diagram of the three bodies-and if you have in your mind and if you can visualize it, which is a requirement for members of Group II, that they really understand the relationship of the three bodies, you will see that the DO-RE-MI of the feeling body is still below a line, and is still not as yet born. It is still part of the physical body. It belongs to an unconscious state of man, and for that reason it is exactly so difficult that when I consider the feeling and I would like to make an emotion out of it, it is just absolutely impossible and I cannot expect it, because in my unconscious state it will remain part of me and fulfill the functions of ordinary feelings and desires of a certain kind which are not physically expressed.

One side is this impartiality regarding the forms of my behavior, in which

I do not want any feeling to enter. Sometimes we say I don't want to have any likes or dislikes about myself. Sometimes we say I want to accept myself as I am. It leaves out the question of the moment. It leaves out the functioning of the brain by association. They will come in time. And don't stare yourself blind on them, because true impartiality implies simultaneity. When it is true it means it is hundred percent, or so close to it that simultaneity can only be understood on the basis of a more or less complete awareness with impartiality, so that then the requirement does require, the requirement is that that what is observed can only be observed impartially when it is not subject to time. Then one introduces the idea of a moment and one eliminates the question of thought. One eliminates associations because that ties me to my subjective memory. It also eliminates anticipation because that also is a mental function.

The emotional question, the separation of emotion in the end from physical appearance, it's only one side. It has to do with the development of an emotional body. The other side is the physical body. What can one do for the physical body, because it is a problem when the physical body is dependent on the emotions as if it is a partnership. When it lives one's life through the world in a certain form of feeling/physical and physical/feeling, then if you take or try to take the feeling away, the body is left and sometimes does not know how to express, how to express itself, because it has no functions for that. It has used the feeling part for an adjunct, and the body itself is not complete. What one does with the body is to give it a chance to start to live and to have an acknowledgement of its own existence. For that we use an exercise called sensing. It is preceded very often by the relaxation exercise and both exercises ought to be familiar to all members of Group II, and they ought to have practiced it already

many times. And the reason why is, when the body is relaxed, there is a better chance for observing that what is in that kind of a state, since a relaxed body requires less energy and leaves more energy for the wish to wake up or to be aware. The second reason is, that sensing gives a certain attribute to the physical body. It gives the physical body a knowledge of its own existence. It is a result of that what is given by the mind to the physical body, partly you might say, selfishly on the part of the mind, to communicate to the body some kind of knowledge so that the mind does not have to be dependent on the body, or reversely, that also the mind can be free from the function in directing the body. When the body can stand then on its own feet, and has at its disposal a knowledge of itself, we call that a sensing of itself. And a realisation of a state of sensing gives a sensation to the body which is registered in a little section of what is called the sub-brain of the physical center. And it takes over a certain part of what is now our ordinary mind, so that the mind is released and also has become free from the body. The relationship between the body and the mind and the feeling is simply those two organs belong now to the body and are dependent on it, because if the body didn't exist they wouldn't exist. But the aim of the feeling and the aim of the mind is to stand on their own feet without the use of the body. And the payment of the mind makes to the body is by giving the body the idea of what is sensing and why. And that what wishes for the emotions to stay by itself is the benevolence of the emotions so that they can actually say farewell to the physical body, in learning to be free from its own expression in the physical sense.

In this way, having satisfied now the two requirements, one is the development of the emotional state and freedom from the physical body, the other is the

satisfaction of the physical body, and man can then proceed in further development of each of the bodies. This process we call simply work on myself. It has to be done by means of something which at the present time does not exist. I cannot expect my state in an unconscious way as it is, even to know what to become. It has little inclinations, it has aspirations because it has been in contact with life at certain times within oneself, and the logical conclusion is of course that I understand life to be eternal so that life will not die, and that I feel whenever I protect myself and my own life that I'm simply adhering to the law of life which needs protection from all kinds of danger.

When I start to work, I start to try to uncover what it is that is my real wish. The real wish for myself is not to change my conditions, in the first place. It is dependent on the conditions outside which will allow me at times to use more energy for the wish to create 'I'. But otherwise the acceptance of myself implies that in any kind of a state I am, I am acceptable. 'I' has no discrimination about the condition of myself in describing it. It is only interested, this 'I', in the existence of myself as a fact of life. And the whole purpose of the creation of 'I' is to give that form to an objectivity in one's mind, so that in the first place all 'I' can see, as a requirement of objectivity, is that it accepts the facts of life, and then in that acceptance, and being created for that purpose, that that what is life in the presence of 'I' should not feel that it is lost already in the totality of infinity, that there is still a link that binds 'I' to the man as he lives. And therefore we ascribe to 'I' benevolence, because that will give him the link in the wish to continue to take care of his life. [Is this next door? (chain saw started).] That will give him the wish to continue to live, otherwise he is already [— Oh what a nuisance — Is that a saw? Can you hear me when I talk a little louder?] When a man has within his 'I' that what

he wishes to become, or where he wishes to put himself under the influence of Objectivity, or under the influence of God as represented by this 'I' which a man tries to create in the image of the Lord, then there has to be a definite reason that this 'I' keeps on belonging to me, because that what I wish to create is that what is the highest within me, endowing it with something that can help me in my life. And I must make sure that when it is created it is not going to be united with God, but it will remain for me.

Because that's the purpose for the creation, and therefore I must give 'I' not only knowledge of my self, but 'I' must have a wish to return to me out of love for me. That I call benevolence. And this places exactly at the right point, that where the quintessence of work belongs; because it is that benevolence which will create an emotional state in myself as wishing to grow, first, as an emotion to make contact with this 'I' and ultimately to point to the way, how to reach God.

Because I can, in the beginning, not count on my mind at all. My mind is tremendously woozy from the standpoint of Objectivity. And it is such a small part, and so many glands have not been functioning for some time that I want now to give that as good a chance and be patient as much as I have to be in order to provide enough food for 'I' so that 'I', as such, intellectually can grow out to become my Soul.

But I need, during this period of patience, something that really can overbridge this, because I would run out of patience if I would have to develop 'I' aside and apart from me, without any contact. And I am also afraid that my ordinary life would overtake me and I would not have a chance to make any building to house the Soul of myself. It is quite necessary to have a stepping stone in the form of Kesdjan. It is also necessary to understand that my feeling has to become emotional,

Because only that will be recognized by God. The difference between a feeling and emotion is that the accent is placed with God, on the Universe. And the accent of a feeling is placed on me.

When I include in me, in my world, other people I start to have love and kindness. I also can have consideration. I can also allow them a place under the sun. But I will not as yet understand their life until I see life appearing in many different kinds of forms and then where I start to become acquainted with all life existing [illegible] also next door? (noise) Aren't they nice? - special- When I start to look at all manking that they as man, as personalities are exactly as I am. That is, they represent life, they are unconscious, they also will die with the physical body, they also continue to breathe, they also have similarities to me, they also can have an inner life and if they do they also will have the same kind of problems of being bound to the Earth, and therefore when I understand this kind of what I call mechanicality if other man, and I understand then that they have the same kind of a problem of wanting to become free, like I have, I have sympathy with them. And after some time when I see that they become honest in struggling to free themselves I start to like them for it. Perhaps I don't as yet love them enough, but at least I have appreciation for any kind of an effort in the direction of seriousness.

But as soon as this seriousness takes a form of a direction, of a road of that what is then knowledge to be put to understanding, If one then meets with people who have that kind of an aim, there is a difference between liking, appreciating, and that what one starts to feel which is actually entry into their life. And that one calls love for one's fellow man. Like there is love for oneself in the attempt one makes to discover what could remain free in this life even, either by the

creation of 'I' or by the recognition of the essential essence of oneself.

The questions that you ask always ~~has~~ have to do with what is for me, work, now. What is it that I can accept? What is it that is brought over from Group III regarding the conditions of ordinary life? And the requirement for Group II is settle your ordinary life. Don't think you can even do very much about ordinary existence. But at least make an attempt and don't try to believe that that what you're doing as work is going to help your ordinary existence. Not in the beginning, because in the beginning the answer is just the opposite. Accept what you are. The reason why one has to put one's life in order, one's own house, is simply that it requires energy if you worry, or think, or suffer, or perhaps needlessly happen to consider certain things which are not worthwhile; that you first have to settle in a very great simplicity that what you can do within the means that are available to you so that then, on that level, your ordinary existence will not require all that energy which you are now spending.

With other words, it's a question of making your ordinary life as you live it, relaxed. It is as if you apply to that what is your life as manifestation on this earth, or in the society you happen to live, as a relaxed atmosphere, creating for you a condition in which that form of energy needed for the maintenance of your professional life requires just enough, and not more.

Don't indulge. Don't think that you need wall to wall carpets all the time. Don't think it is necessary to have before you eat a little bit of a drink. Don't think it is necessary to enjoy a cigar or a cigarette or a pipe when you want to have ~~[illegible]~~ coziness. Don't think it is necessary that there are many things which you do do at the present time which you believe are still part of you. Try to find out to what extent they are part. Try to find out what is really required. You know, days of austerity should be kept by people who are members of Groups II,

at least once a month. I've said about that, talked about it, I given tasks about it. And whenever you happen to listen to one of those particular tapes I think it is necessary to take, every once in a while such a task in order to find out what you are. You see, what is needed for a Group II is that kind of seriousness in the consideration of what we are talking about. That is why I said in the beginning, how do you come in? You have to leave life alone for a little while. We sit here, we talk about building. We talk about the possibility of evolution of man. We are talking about life, perhaps life now, and maybe life hereafter. We talk about God. We talk about higher forms of being, sometimes that what is inattainable as yet. We talk really about deep philosophical subjects like infinity, which we cannot understand. We talk about the acceptance of oneself and one doesn't know as yet what one is. And you never get anywhere by just talking about it and repeating yourself. And even if you wish to sit, and meditate because you cannot remain in any way whenever you try be present to yourself when you meditate. You won't know how to do it. You get lost in your thoughts. All you are is quiet and you try not to have any thoughts appear. And your mind is filled with it. And it cannot be drained, as yet. Unless you know how to drain it. And they will constantly bother you in your meditation, even if you pray to God. Even if you talk about serious things and someone next door is running a saw, you will hear it. It might even divert your attention. Even if you try to be awake or remain awake or to be aware and someone sits next to you and happens to change his legs and hits your foot. At that moment you lose that what you might have if you made an attempt to remain awake. It is so delicate.

We're talking about I would almost say, tender things. Things that are not only serious but are extremely tenuous. They belong to an ethereal world. They belong of course to that what is of a different kind of material quality. And they

belong to your inner life. And it is sometimes difficult to talk about, or even to listen to it, or even to wish for yourself to try to define it because you're afraid of entering. You're afraid of something you don't know, exactly because it is unknown. You will need a little bit adventure. You have to dare a little bit more, to enlarge your world, to find out what it is worth, and to let that what you have already be measured by that what then comes in. The reason for becoming closed in is simply that you will not allow the outside world even to enter. And still one wants to find out what is the value of oneself in the presence of the outside world. What is the requirement for a man to build within himself an 'I', to build that what is, in quality, benevolent. The emphasis for the 'I' is sometimes intellectual. The emphasis for benevolence is emotional. The presence of God to man as he is on Earth, the presence of the mediator as Christ through whom then man can realise what is needed in order to work and how to wake up.

Whichever way you approach this kind of a problem the result is always to create something that is not of this world, and that that something is going to help you because it is bound to you since it is the result of a creation of a real kind and for which you have used material from your brain and material of your heart and that even what could be used as material from your physical body for the purpose of building something that is going to help you to indicate to you the road, which to take and how, and to be propelled on that road by means of your heart. When one talks about such things then one is in the atmosphere of Group II. And it is not just blah blah, it is very quietly saying, I have tried this, and describing this and this and this and not generalising: I have made a work attempt. It has no meaning. It is utter nonsense when I hear that on a tape. Sometimes when I listen

to tapes, and I listen to practically every one of you from San Francisco besides a lot of other tapes that I have to listen to and some of them I ask to someone who can take care of it, to take care of it. I listen many times to that, and then certain statements, and I wish at such a moment [redacted], I get up at such a moment because I want to walk around. I say, for God's sake why can't I be in that tape at this moment to tell you to stop all that nonsense. Don't allow it not for yourself, not even for someone else. When you have work in your heart you will not allow your mind to spoil it. It's exactly in the direction of wishing to formulate, all the time putting in words. It is not for clarity. It's only for the sake of loving yourself to hear yourself talk a little bit, or to communicate how much you have suffered. Nobody cares. 'I' certainly doesn't. Your 'I' doesn't. What is needed is clarity in work. Attempts described, in life, described. I was here. Then I stood still, then I, somehow or other, I remembered work. Something in me as a wish appeared. In this wish I saw that what I wished was that what I have not as yet, that I could be what I am not as yet, and that all I know at that time was that I had a body, standing in front of a door. And then something in me as a result of this wish to be able to have knowledge, absolute knowledge about myself, something started to create in me that what I believe in as a result of that wish. And this wish then became definite as in a crystallisation of an 'I' which 'I' then became aware of this body standing. And then I said to myself, 'I have a body.'

If you only can describe certain things. I said in a meeting, and I know there are thoughts and feelings, and I know there are ideas, and I know I'm reminded and I know I sit in a chair, I sit bent. I have my head perhaps this way, that way. And I say to myself, 'If infinity exists it exists now, and therefore why wait?

Here I am, sitting, this body sitting, listening, taking in, unconsciously, that what I hear. You might say even wishing to devour so that I won't miss anything. At the same time this body existing can become the object for observation of something that may not be listening, but something that comes as an ambassador from God to be present to me so as to be able afterwards to report to God that there was a human being who tried honestly to wake up. Even if it is just a matter of stirring in your sleep. If it is just something that gives you at such a moment just a little bit of light, a little ray of some kind of a recognition, of an -- Recognition of yourself, the way you are as a human being and the acceptance of that without any guilt, not accusing yourself, not saying I should have, but simply say "I wasn't. I wished I could have, but I will try. And then I try, that moment--not tomorrow morning, not when you go out of this door. You take a breath, with inhalation you say 'I' and after that when you exhale, you say, 'am'. This is an excercise for Group II, To breathe every onnce in a while that way, and consciously. Your consciousness is in inhalation, of saying at the end of the inhaling of air, you say "I", as if with that you recognise the existence of the totality of all life of which you as a human being are a part. You see then that there is that relationship of life, and then, when you are part, you then, as 'I', bring about that contact, sometimes one says with God, as if sometimes one says, "Lord have mercy", in the inhalation of, let it be digested for the glory of God. And then I exhale. That is as if I change the direction because the direction is first towards the inside in inhaling as if it comes from the outside of a different kind of a level and it enters into me, and then I dispose of what is no use to me further, having extracted from the air what is needed for the continuation of my life. And at the end of the exhalation when I come down to that and start again to inhale,

I say "am". And this "am" reverberates within my chest because that is what I am. That's my existence as a human body on Earth. This is the reality of my unconsciousness and I want to acknowledge it before I start again to evoke God in His name in saying "I".

Try to understand these kind of excercises which can help you at times when you are serious, and honestly, in all simplicity, you can apply. And you have to do it. What I wished that you worked during the week, not that you just come to a group. That is alright, it's necessary to be reminded because if you're not reminded, probably you'll forget - and many times what even is said in a group you may even forget tomorrow morning. What sticks is maybe 5%. But use the 5%. Be honest with yourself. It is you we are talking about, not particularly the generalities of mankind, or not all those people who do this and that and about whom you have some kind of an opinion or criticism. It's you. Not to criticise yourself, but to accept it and then in the acceptance of making something that gradually because of the presence will change you in accordance with the law, how will I say of name(s), of that what is God for one? The Holy Writ? The Scripture? So that that what becomes inscribed in you, two places, one on the outside of your head, on your forehead, and the other, the inside of you, in your heart. When one says, cheaply, "God is love" it is a cliche. But if you feel it, if it starts to come from your heart, almost as if you don't dare to pronounce the word God, but you feel there is something and even if it is a sigh, and then you say 'is' and what is for you the most beautiful and the highest, the real emotional kind of giving without wish to return, any return, just to be and give and to live, that is love.

You know, so far removed from the God-damned physical nonsense. That has its place, but for God's sake don't mix-up when you talk about love as God. That what concerns you is your inner life. That you can love with all your heart. Also your head, and you can work with your hands, for your inner life. When you work

at the land it's your inner life that goes into your fingers, with which you hold a hammer, or the handle of a shovel. It is that kind of a grip that then by means of sensing, you start to realise life is in your hands. It has force, it has strength. You have a mind to direct it by means of your hands holding the handle of the shovel and then throwing the dirt wherever it has to go; by driving a nail in with a hammer which you hold in your hand, light, flexible enough in your pulse to be able to handle that hammer so that the nail goes in straight. When you sit down, sometimes, sit down very slowly, just as if you're going to relax. Don't just sit down sometimes when you enter the house of someone and you have a nice little tea party. Just wait maybe and then, sit down very quietly. It will be the beginning of an evening of discovery.

You don't utilise what you know well enough. You have been filled already with too many thoughts, you have not as yet digested them. You have not taken them to your heart to make them into understanding. I said something about a conversion machinery of a man. And you have to remember that a man is active, and only is really active when he is converting energies. A man as he is born, and a man as he is inclined and what is being taught and told to him, and what is given to him as knowledge in his unconscious state is that he is a conversion machine.

But he is told that he has to make a life on Earth and that that what is required is to pay Mother Nature. Although he doesn't believe that very much, he keeps on maintaining himself and in that kind of a process, that what is cosmic food flowing thru a man is used as converted for the maintenance of the Moon. So a man knows what it is to be a converting machine, but he does not know what there is in that particular process no manager, and that the generalities of Mother Nature simply is taken to him in the form of a little bit of a shepherd who happens to be the boss of certain people who happen to work for him, and who, as every once in a while in life, tries to give him rules of the game which are sometimes xxxxxx expressed by mother and father in an ethical form, and sometimes by ministers and

preachers as that what becomes the dogma of their church, and then they call it, their conscience, or perhaps even, ethical life.

What a man needs is someone to tell him the truth. "I" will tell you the truth, not I, "I", your "I", and your "I" in telling you the truth looks over your machinery and then says, "The direction of the machinery and the output is just the wrong way." Where did you get that idea?" And man as he studies looks it up, he says, "I know, I've read it," and I asks, "In what book?", "Oh," he says, " it was a book called Kundabuffer." "Oh," says I, "That was the mistake, wasn't it?" But you think that you're still living under the law of that book. It is already closed long ago. And it's only habit that made you open it. Keep it closed from now on. And now let's Work.

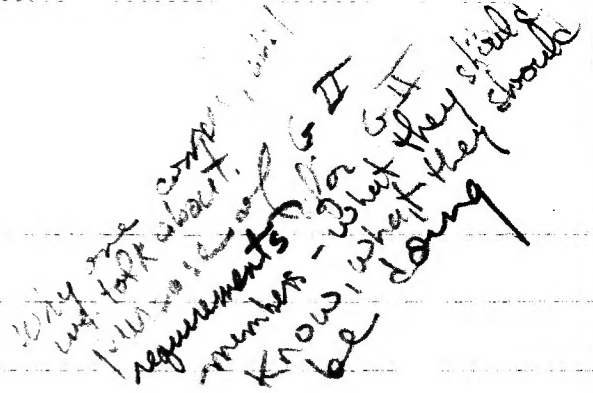
We won't have a Group II meeting any more this time. We will have a little bit of something on Sunday. And of course tomorrow, Group III. Group III cannot really talk about Work. It has to light up ordinary life from the standpoint of Work. It has to give to ordinary life light which comes from Objectivity without mentioning even the source or the kind of light. And to what extent that will be possible tomorrow I really don't know. It depends a little bit on that what the Group as a whole would represent. But in any event, tonight we talked about Work. Tonight you can understand what is meant by Work-on-yourself. Do not consider too many questions. Questions will be solved when you Work, with the changing of the vibration rates in your mind, your mind will be able to retain and understand much more of that what is now closed to you. When light enters, it has a tendency to open the door a little bit more. It's interesting, because light, you might say, is gregarious, it wishes to connect with all light. But that of course is exactly the same with your life. Life in your Magnetic Center wishes to fuse with God. And it will fuse, in infinity, when the understanding of yourself reaches that what is the knowledge which starts as a division between form and life, and ends up with the realisation of the endlessness of life. And also includes then, any form, anywhere.

I hope you have a good week and many weeks. Some of you I'll see Sunday when I come back, maybe tomorrow, whatever it is, I wish you , really, I wish you well. I hope you will not forget. I almost beg of you, don't forget your self. Good night.

Tape Ends

Proofed: Marina Bear

1681 GROUP II TAPE



Pages

1-10/27 GROUP II requirements

How it differs from Group III; what we talk about; Objectivity: the standard for oneself; condition of oneself needed for Group II; Development that is needed [realization of my situation; acceptance of tools, not answers, from God; reaching truth to set life free; realizing bondage of Earth].

20-25 Group II requirements (con't)

Putting ones house in order; how to talk in meetings; saying "I am" — Group II exercise; saying "God is Love" — understanding it

11 Esoteric Christianity explained

14 Beginning Work

Freeing feelings for growth into emotions: ① separate them from physical manifestation (impartiality) ② give body sense of its own existence (through sensing); creating 'I'; linking 'I' to me; necessity for patience; Kedsjan as stepping stone; loving ones fellow man

28 Tape ends